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Picking with Henry

Jim Minick

Adapted from the forthcoming book *The Blueberry Years*, by Jim Minick

Henry David Thoreau steeped himself in the vocabulary of the local wild fruits of Concord. He spent much of his later life "learning the language of these fields."[1] He tried to read the lexicon for all wild fruits—the shadbush and willow, the raspberry and oak—so that he became "conversant in both berries and nuts."[2] But Thoreau especially loved blue- and huckleberries, with their "little blue sacks full of swampy nectar and ambrosia commingled."[3]

I had known a little of Thoreau's love of these berries. Every semester, my students and I read about the huckleberry excursion he made after his famous one-nighter in the county jail. But imagine my blue-tinted surprise when I stumbled onto Thoreau's last two unfinished manuscripts, *Faith in a Seed* and *Wild Fruits*. I was researching a memoir about our family's blueberry farm, and not until I read these two books did I realize the depth of Thoreau's love for and knowledge of this humble fruit—knowledge that helped me understand the blueberry's Latin name, its long history with humans, and its sacred beauty.

Both blueberries and huckleberries are unique to our continent. In *Wild Fruits*, Thoreau comments on how our word for "berry" comes from the Saxon "beria," meaning grape. He continues: "It is evident that the word 'berry' has a new significance in America. We do not realize how rich our country is in berries. The ancient Greeks and Romans appear not to have made much account of strawberries, huckleberries, melons, and so on because they had not got them."[4] Thankfully, we have got them in North America in rich abundance.

The highbush blueberry, in the world of science, is really *Vaccinium corymbosum*. This *Vaccinium* genus also includes cranberries, and though scientists know how to classify plants into or out of it, the origin of the word *Vaccinium* offers some puzzles. Most botany texts trace the word's root to *vacca* which, according to *Gray's Manual of Botany*, is an "ancient name, presumably from the Latin *vaccinus*, of cows."[5] *The Names of Plants* also explains that *Vaccaria*, a similarly rooted word, means "cow-fodder (an old generic name from '*vacca*,' a cow)."[6]

So what do blueberries have to do with cows?

Two experts help solve this nomenclature puzzle. In *Wild Fruits*, Thoreau is "inclined to think" that *Vaccinium* "is properly derived from *bacca*, a berry . . . though the etymology of this word is in dispute."[7] He also conjectures with typical wit that "[i]f the first botanists had been American this might have been called the Huckleberry Family, including the heaths," instead of the *Ericaceae* family of heaths, including huckleberries.[8]

A more contemporary view is offered by Sam Vander Kloet and his authoritative article "On the Etymology of *Vaccinium L.*" Vander Kloet is *the* taxonomic expert on all things *Vaccinium*, and he traces the first recorded uses of *Vaccinium* back to Virgil and Ovid. Early translators interpreted this word as hyacinths, but the context of the Virgil line takes place in a swamp, and the Ovid line is about natural dyes. Blueberries, not hyacinths, fit both of these contexts.

Vander Kloet explains that during both authors' time, "'B' and 'V' were moving towards a common pronunciation and could be confused." He then concludes that "this interpretation resolves a dichotomy in meaning and unifies ancient usage with current usage . . . Nonetheless the etymology bacca→Vaccinium is the most likely, although admittedly decisive textual proof is wanting."[9] Meaning, even the most authoritative expert will never know for sure. And also meaning that Thoreau was probably correct.

Thoreau also studied the long history of humans and berries, understanding the significance of that first bite. In *Wild Fruits*, he documents the earliest written accounts of Indians eating this fruit.

The first known record of humans and blueberries comes from 1615 when the explorer Samuel de Champlain "observed that the natives made a business of collecting and drying for winter use a small berry which he called blues." Like so many other tribes, these Algonquins made a kind of bread from cornmeal and dried blueberries, what Thoreau calls a "huckleberry cake," and this proved to be a staple to carry them through the winter.[10]

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Image by Herbert Wendell Gleason to illustrate "Blueberries and Huckleberries," from *Through the Year with Thoreau* (1917).

In 1639, a Jesuit named Paul Le Jeune, in Canada, observed of the Indians that "[s]ome figure to themselves a paradise full of bluets."[11] This sentiment sounds much like Thoreau's own idea of paradise. Then in 1672, John Josselyn in his *New England Rarities* calls blueberries "sky-colored," comparing them to the berries of his English home. He remarked how Indians dried and sold them by the bushel to the English newcomers who put them into "puddens, both boyled and baked."[12]

In the Pennsylvania wilderness of 1743, John Bartram described how "an Indian squaw" dried her huckleberries over a small fire. And in 1748-49, Peter Kalm wrote that when the Iroquois "designed to treat [him] well," they offered him "fresh maize bread, baked in an oblong shape, mixed with dried huckleberries."[13]

Thoreau states how common this huckleberry cake was to all the tribes "in all parts of the country where corn and huckleberries grew." Lewis and Clark found this on their western expedition in 1805, and Thoreau believes that "if you had travelled here a thousand years ago, it would have been offered you alike on the Connecticut, the Potomac, the Niagara, the Ottawa, and the Mississippi."[14]

How well we would have eaten by the banks of these many rivers if we had taken this offered gift.

Perhaps Thoreau's greatest gift to our understanding of blue- and huckleberries is simply in appreciating their beauty. He devotes huge sections of *Faith in a Seed* and *Wild Fruits* to these berries, not only to the nouns of "berry" and "bloom," but also to the verbs of "pollinate" and "harvest." He describes the different varieties, the many patches he knows, the beauty of blueberry bushes encircling a pond and becoming its "eyelashes."[15] In one passage, he takes us to "Sassafras Island in Flint's Pond" where grows his favorite wild bush, the size of a tree, that "must be about sixty years old." Thoreau climbs this tree and finds "a comfortable seat with [his] feet four feet from the ground." He exclaims that "there was room for three or four persons more there, but unfortunately it was not the season for berries."[16] Oh, to have the chance to pick with him, to sit in that ancient berry-tree, to converse on blue varieties and bluer dreams.

In a different passage, he comes across fox dung wherein he observes the remains of a groundhog and some huckleberry seeds. Thoreau notes that the fox, like us, wants at least two courses with his meal.[17]

Thoreau tastes the berries of the early low blueberry and claims "[t]hese berries have a very innocent ambrosial taste, as if made of the ether itself, as they plainly are colored with it."[18] Of the high blueberry, Thoreau writes, "When they are thick and large, bending the bushes with their weight, few fruits are so handsome a sight."[19] And when he finds himself in a huge patch of black huckleberries, he calls the place "some up-country Eden," "Delectable Hills," and "a land flowing with milk and huckleberries."[20] Clearly, Thoreau loves this fruit.

And clearly he believes that more can be learned while picking than while in school. Thoreau even declares that the school of huckleberries taught him more than Harvard, claiming that doing his "journeywork in the huckleberry field...was some of the best schooling that [he] got, and paid for itself."[21] When he heads out with his pail, he feels "an expansion of...being," a sense of "[l]iberation and enlargement," and suddenly, he says, "I knew more about my books than if I had never ceased studying them. I found myself in a schoolroom where I could not fail to see and hear things worth seeing and hearing."[22]

For Thoreau shows us that berry picking is a holy act. He finds equal value in both the gathering and the eating. In *Wild Fruits*, he notes the "value of these wild fruits is not in the mere possession or eating of them, but in the sight and enjoyment of them"[23] and also in the journey, the exploration. He disparages the celebrated tropical fruit, saying he'd not trade his native wild fruits for the imported ones; "for the object is not merely to get a ship-load of something which you can eat or sell, but the pleasure of gathering it is to be taken into account."[24] And gather he does, from field to burnt-over forest, from swamp to mountaintop. Everywhere he finds Nature "inviting us to picnic" with her. And this fruit is her holy body that we "pluck and eat in remembrance of her." "It is a sort of sacrament," he states, "a communion—the not forbidden fruits, which no serpent tempts us to eat."[25]

Later, when he climbs one hill to find the berry bushes "bent to the ground with fruit, [he thinks] of them as fruits fit to grow on the most Olympian or heaven-pointing hills." Thoreau continues, "It does not occur to you at first that where such thoughts are suggested is Mount Olympus, and that you who taste these berries are a god."[26]

Thanks to Thoreau, when we enter our own blueberry patch every summer, we realize these holy acts of gathering and eating transform us, help us to know that we too sometimes can become gods.

Notes

[1] Henry David Thoreau, *Faith in a Seed: The Dispersion of Seeds and Other Late Natural History Writings*, ed. Bradley P. Dean (Washington, D.C.: Island Press/Shearwater Books, 1993), xvi.
[2] Henry David Thoreau, *Wild Fruits: Thoreau's Rediscovered Last Manuscript*, ed. Bradley P. Dean (New York: Norton, 2000), 54.
[3] Thoreau, *Wild Fruits*, 33.
[4] Thoreau, *Wild Fruits*, 41.
[5] Merritt Lyndon Fernald, *Gray's Botany of Plants*, 8th ed. (New York: American Book, 1950), 1129.
[6] David Gledhill, *The Names of Plants*, 2nd ed. (Cambridge: Cambridge University Press, 1985), 298.
[7] Thoreau, *Wild Fruits*, 41.
[8] Thoreau, *Wild Fruits*, 40.
[9] S. P. Vander Kloet, "On the Etymology of *Vaccinium* L." *Rhodora* 94, No. 880 (1992): 371-373.
[10] Thoreau, *Wild Fruits*, 46-47.
[11] Thoreau, *Wild Fruits*, 47.
[12] Thoreau, *Wild Fruits*, 48.
[13] Thoreau, *Wild Fruits*, 49.
[14] Thoreau, *Wild Fruits*, 50.
[15] Thoreau, *Wild Fruits*, 34.
[16] Thoreau, *Wild Fruits*, 35.
[17] Thoreau, *Faith in a Seed*, 78.
[18] Thoreau, *Wild Fruits*, 22.
[19] Thoreau, *Wild Fruits*, 31.
[20] Thoreau, *Wild Fruits*, 54.
[21] Thoreau, *Wild Fruits*, 55.
[22] Thoreau, *Wild Fruits*, 57.
[23] Thoreau, *Wild Fruits*, 4.
[24] Thoreau, *Wild Fruits*, 51.
[25] Thoreau, *Wild Fruits*, 52.
[26] Thoreau, *Wild Fruits*, 52.

Thank You, Miss Korpy

Adrian Niemi

Miss Ellen Korpy was never my English teacher at Roosevelt High School in Virginia, Minnesota. But she was my homeroom teacher, so I met with her at least five times each school year: on the first day of classes and at the end of each grading period, when she distributed report cards. It was not from these meager encounters that my great debt arose.

Miss Korpy and my mother had been best buds in high school. Though their lives took different courses—my mother quit school after the eleventh grade whereas Miss Korpy was her class valedictorian and went on to college—they remained lifelong friends. Thus, once each summer, Miss Korpy visited us at our cabin at Lake Vermilion.

If Miss Korpy came on a day when the sauna was hot, she eagerly accepted our invitation to take her turn at this ritual of our common Finnish heritage. She always came prepared with her own washcloth and towel. After the sauna, my mother served coffee with strawberry shortcake or blueberry pie, whichever was in season. We crowded around the small pinewood picnic table that my father had made, sometimes joined by my grandmother, with whom Miss Korpy spoke fluent Finnish, and my uncle, a music teacher, with whom she spoke fluent music. Miss Korpy was the most knowledgeable person in any company. She had read everything, and she remembered everything that she had read. She shared her knowledge generously, not from ostentation, but from a kind of compulsion. For Miss Korpy, educating was like breathing: natural and necessary.

I did not relish her visits. She was a teacher, after all, and I was on summer vacation. It was unfair that I should be tormented in June as well as in December. And I knew from experience that sooner or later Miss Korpy would draw me into the conversation, and I would be impaled on one of her pointed questions. Her visit during my sixteenth summer went true to form. Incoming! "Well, Adrian, what do you plan to do with your life?"

My plans were about as well formulated as those of most fifteen-year-olds, but before I could mumble, "I dunno," my mother intervened with, "He wants to be a hermit and live in the woods." Indeed, I had already concluded that the popular culture that drenched most of my classmates was shallow and materialistic, and I planned to escape it by building and occupying a shack on a remote island in a large bog on a neighbor's land. I hadn't considered how I would acquire the land; at fifteen, we assume that things just happen. Nor had I given much thought to how I would sustain myself once there. Snaring rabbits and picking berries seemed reasonable.

"Oh," said Miss Korpy, "then you should read *Walden* by Henry David Thoreau." I knew Thoreau's name from English class. Perhaps I had even read something by him, but it hadn't made any impression. Moreover, my teacher's lame attempt to make Thoreau interesting had only persuaded me that he had been a cranky oddball.

But as Miss Korpy explained why Thoreau went to Walden Pond, something began to resonate. She described his many interests, talents, and idiosyncrasies, and Thoreau became interesting indeed. At my next opportunity I borrowed *Walden* from a public library, took it to Lake Vermilion, and plopped down on my bed to read. The first chapter was not inviting: a fifty-page essay titled "Economy." But, still fired by Miss Korpy's endorsement, I gritted my teeth and plunged into it with the determination of one dashing out of a sauna and diving into a frozen lake.

Two pages into it I knew that I had dived into a new world.

"Thoreau's Boat-landing, Concord River"— photograph by Herbert Wendell Gleason, from the 1906 Manuscript Edition of Thoreau's *Familiar Letters*.

My own ideas, which I had hitherto considered unique, even weird, bounded off the page in Thoreau's compelling prose. He hit the nail on the head every time. Bang! Bang! Bang! Here were my deepest convictions validated, not by a cranky oddball, but by a great writer and philosopher. "Yes, yes, yes!" I screamed to myself. "He understands!" It was soon obvious that *Walden* had been written expressly for me.

Marvelous metamorphoses followed. Minnesota became Massachusetts, Lake Vermilion became Walden Pond, and I—here I risk a blasphemy—became Thoreau. I rowed my grandfather's boat around my little corner of the big lake with renewed purpose until I was on a first-name basis with the loons and the muskrats. I mapped the shores and the islands and I plumbed the depths again and again until I knew every shoal and drop-off. Often on those endless summer days I raised the oars, lay down on the bottom of the boat, and let the barely more than random breezes propel me where they might. "Sailing blind," I called it. Sometimes I fell asleep and woke to the gentle "clunk" of the wooden hull against the rocks of a farther shore. At these times it did not seem beyond the realm of possibility that I had drifted to Walden Pond.

By the time I went to college I had my own *Walden*. It was a well-thumbed and profusely underlined copy of the 1963 variorum edition. I read aloud passages to my roommates and was disappointed by their tepid reactions. But I bristled at the Johnny-come-latelies who cherry-picked Thoreau's quotations to bolster their political or social views without knowing anything about the man himself or the totality of his life lesson.

Gradually, inexorably, Thoreau emerged as my polestar. In many vexing times I asked myself, "What would Henry do?" The answers were seldom advantageous by conventional standards, but they let me sleep at night. And this fundamental bent to my being arose from Miss Korpy's question, "What do you plan to do with your life?" Only much later, and after much reflection upon that distant summer at Lake Vermilion, did it occur to me that she had only echoed Thoreau.

Ironically, as Thoreau's presence in my life deepened, my contacts with Miss Korpy lessened. School and work drew me farther afield, and I saw her only by chance and increasingly rarely. Then I lost touch with her altogether.

One December day I went to a nursing home to visit a distant relative who had just moved in. On the way out I spotted a familiar form slouched in a wheelchair parked in the sunny lounge. Could it be . . . ? I approached. Her head was sunk so low upon her breast that I couldn't see her face, but her dowager's hump and the tidy curls of her white hair prompted me to ask, "Miss Korpy?" She started and raised her head a bit. Incredibly, she seemed even smaller than she had been "in real life," so small the sunbeams alone might have propelled her across the room. Any lingering doubts vanished when she snapped, "What is your name?"

"Adrian." I marveled at how long it took this information to register in a mind that once had been as sharp as her tongue. Her facial muscles maneuvered minutely as though she were in deep thought. Finally she said, "They're in alphabetical order." Now she had lost me. What were in alphabetical order? Then it dawned on me. A third of a century after retiring, Miss Korpy was still distributing report cards. I smiled a bit. As a long-time teacher myself, I smiled again, wondering if I, too, would still be handing out report cards at her age. But a second epiphany followed hot on the heels of the first. After four decades and from among her thousand of students, Miss Korpy remembered that I had been only her homeroom student, and that I must have come for my report card, not a vocabulary assignment. My smile faded to goosebumps.

I sat beside her and asked the mundane things one asks of nursing home residents: if the food was agreeable, if she had a roommate, if they got along. She made no answer. Perhaps in her own mind she was still in her classroom wondering why I was asking such bizarre questions. Her eyes remained closed throughout our séance.

The feeble midwinter sun was quickly withdrawing from the lounge. I took my cue and rose to leave. I told Miss Korpy that I would visit her again and added to myself the hope that she would be more alert next time. I glanced back once to verify that it had indeed been the formidable Miss Korpy with whom I had been talking. Already her head had sunk back down to her breast; she had drifted off to sleep.

A few months later she drifted off to a farther shore. It grieved me that I hadn't gone to see her again. And it grieved me that I hadn't told her what an important role she had played in my life. But it grieved most pointedly that I hadn't thanked her for introducing me to Thoreau. This, like so many things that should have been said and done, had been left unsaid and undone until it was too late. Or so it seemed to me at the time.

More months passed. One day Miss Korpy's grandnephew appeared in my eighth grade American history class. I told him about *Walden*.

The Gita within Walden: A Review

Bette Aschaffenburg

Paul Friedrich. *The Gita within Walden*. Albany: SUNY Press, 2008. 164p.

In this short book, Paul Friedrich illuminates similarities between two great works of literature, focusing on the historic, philosophic, and aesthetic qualities of each. In a densely written discussion of fewer than 150 pages, he has provided us with a thoughtful and scholarly framework for reading these two texts.

Note at the outset that the author refers to these works as both "scriptures" and "sacred texts." Although most readers would agree that *Walden* is a deeply spiritual work, this reader is uneasy at defining it as a sacred text, which implies, according to Webster, writing that is authoritative. One suspects that Thoreau, too, would have been uneasy at such a description of his writing.

The author has chosen the Gita and *Walden* for several reasons. According to him, they share significant insights about the human condition; they work toward a deeper understanding of fundamental philosophical issues, such as the nature of time, immortality, truth, duty, courage, God; and they provide pragmatic advice about how to live in the present world. Last, and perhaps most important, they both have the power to stir the imagination and help us to think more deeply about our lives.

However, they also differ in significant ways. The Gita is syncretic. Many different voices contributed to the version that has come down to us. It is, comparatively speaking, ancient, probably having been committed to a written form about 200 CE. It is poetic, and, as with all works embedded in an orally transmitted tradition, many of the stylistic elements are mnemonic. On the other hand, *Walden* is individualistic, modern, and written in the prose of the nineteenth century. In fact, one of the most important

differences is that while we are not able to discern traces of any individual writer in the Gita, we can see Thoreau as an historical person, set within a recognizable social environment, writing for a recognizable audience.

Friedrich leaves us in no doubt about the importance of the Gita to Thoreau. Thoreau read the Gita in three translations, two English and one French, and he read it during his stay at Walden. It ranks with Homer and Emerson as rock-bottom texts for him. Friedrich also talks about the twenty-two absolutes that define the Gita and *Walden* but no other text with which he is familiar. He defines an absolute as something not questioned, taken for granted. But he never fully identifies these absolutes for the reader, so only he knows that the Gita and *Walden* share them uniquely. Also, he does not deal with the fact that the radically different contexts of these two works must create substantial differences in the meaning of the absolutes. A clearer explanation of these differences would have facilitated the reader's understanding of the book.

The chapter "Life Symbols That Essentialize" is most interesting. In it, Friedrich develops his theories about the symbols that reflect the twenty-two absolutes. Among these symbols are the eye, which represents the different kinds of knowledge; the ax, which represents knowledge and might; the upside-down tree; the field, which represents what can be known; and light, which in the Gita is mythological and in Thoreau scientific and optical. The question is, do only the Gita and *Walden* share these symbols? It seems to this reader that much of this symbolism could just as easily have come from Emerson. The upside-down tree certainly is a reflection of Plato's *Timaeus*. Much of the symbolism could also have been taken from the New Testament. The specific essence of what the Gita and *Walden* share is not made explicit. While the author is thoughtful and helpful in interpreting how Thoreau uses each of these symbols, it would have been valuable if he had also provided insight into how each of these symbols is deployed in the Gita and how that use relates to Thoreau's use of the same symbol.

Surprisingly, since both the Gita and *Walden* come from societies in which religious ferment had given rise to many competing religious views, both works share a common view of God, who is both Creator and Destroyer, both immanent and transcendent. Both revere truth rather than logic and consistency. And both favor an irrational and ecstatic love of God. However, *Walden* is grounded in empirical reality and landscape, and Thoreau betrays his New Testament roots through his belief that liberation from the world is personal and achievable.

Friedrich is much more comprehensible when writing about shared social and ethical absolutes. These absolutes are always paired with their opposites, as courage/cowardice, sincerity/hypocrisy, egalitarianism/elitism. There are, however, interesting differences in these shared absolutes, reflecting the different cultures from which the two texts arose and, once again, the New Testament influences on Thoreau. For example, courage in the Gita is grounded in caste (shame), while courage in *Walden* is internalized (guilt). And in the Gita elitism, too, is grounded in caste, which is not cultural but racial and biologically inherited. In *Walden* elitism refers to "the elect" of the New Testament, who are the poets and seers.

All these differences highlight the fact that Thoreau's Western, Christian roots are often more apparent than his debt to the Gita. Friedrich's Chapter 7, "Reality and Being," demonstrates this repeatedly. Here the author presents levels of spirit, which are parallel but not the same, and assumes Thoreau's belief in transmigration, when metaphor and allegory work just as well.

"Hubbard's Bridge and Water-lilies"—photograph by Herbert Wendell Gleason, from Volume 9 of the 1906 Manuscript Edition of Thoreau's *Journal*.

This reader admits to hopeless confusion over the discussion of Thoreau's interest in mathematics and how mathematics may underlie his rhetoric and worldview. There is no question of Thoreau's ability as a surveyor, but the ability to use mathematics does not necessarily make one a mathematician. A more transparent explanation of this would be necessary to advance the author's argument.

The final chapter, "A Poetics for Action," is a weak conclusion. Since both the Gita and *Walden* promote a life of reflection and disengagement, it is not clear that they intend the seer to become a politician. At any rate, this chapter seems an afterthought, with neither the history nor the philosophy well developed,

Although the author's style is not the main point of any critical analysis, it plays a role in persuading the reader. Unfortunately, at times *The Gita within Walden* comes across as pedantic and overblown (for example, "Such totalizing symbols congeal or essentialize or abstract the gist"—page 37; "Let me integrate, reiterate, and embellish"—page 15). This not only is distracting; it also hinders understanding of the author's ideas. The book would have been improved by closer attention to Thoreau's injunction, "Simplify! Simplify!" and by strict editing. Nevertheless, Paul Friedrich presents a truly engaging analysis in *The Gita within Walden*.

The Oxford Handbook of Transcendentalism: A Review

Randall Conrad

Joel Myerson, Sandra Harbert Petrulionis, and Laura Dassow Walls, eds. *The Oxford Handbook of Transcendentalism*. New York: Oxford University Press, 2010. 755p.

Let it be said: we Thoreauvians and readers of Transcendentalism who matured in the 20th century absorbed influential ideas that were radical in their time, but have declined into received knowledge in the new millennium. Now, in reaction, three of the field's leading scholars have assembled and edited a new, at times unsettling, collection of essays. Challenging or refining the bulk of now-conventional wisdom, *The Oxford Handbook of Transcendentalism* is certain

to open future paths of intellectual progress. Heftier than a handbook, it provides fifty original essays on topics from the ancient classics to the digital era (by K. P. Van Anglen and Amy E. Earhart, respectively), ordered in a mere half-dozen categories and composed by outstanding specialists whose names form a who's-who of contemporary scholarship.[1] Co-editor Joel Myerson supplies a detailed chronology and a multilayered bibliography.

We thought we knew, for example, how "Civil Disobedience" influenced, nay inspired, Gandhi in South Africa and then King in America's deep South, so that the prophetic Thoreau seemed single-handedly to have sparked epoch-making, global struggles for civil rights and political freedom. Although both Gandhi and King certainly did read and appreciate Thoreau's "Civil Disobedience," it appears that each man chose to overstate its influence, according to Linck Johnson's case study in the section "Transcendental Afterlives." King apparently never referred to the work until the crucial civil rights year 1957, when he held it up "as a recognizable and valued precedent in his appeal to white Americans" in an important TV interview that was intended "to legitimize the civil rights movement and to justify its methods to a skeptical public" (636). A half century before, Gandhi too had an interest in exaggerating Thoreau's influence, not only upon his own thinking but upon American history, no less—asserting in 1907 that Thoreau's night in jail was "the chief cause of the abolition of slavery in America," though he knew better. Years afterward, Gandhi would concede, "The statement that I had derived my idea of civil disobedience from the writings of Thoreau is wrong" (637). What he actually did was "to explain our struggle to the English readers" by borrowing Thoreau's, useful term "civil disobedience" because the original coinages—*satyagraha* and "passive resistance"—were not sufficient. In sum, Johnson confirms, these colossal civil rights leaders did not fundamentally need the inspiration of Thoreau's still-obscure essay to do what they did. Ironically, their endorsements retroactively flavored "Civil Disobedience" with an aura of nonviolence and indeed pacifism, doctrines which are not found in the essay itself.

Or again—most of us have contrived to gloss over the era's unsavory constructions of race, and the Transcendental philosophers' inaction on behalf of Native Americans, even as we were led to admire the radical idealism of Emerson's 1844 Emancipation Address and Thoreau's 1850s antislavery jeremiads. A bit like Johnson's clarification of the legacy of "Civil Disobedience," Joshua David Bellin counterstates a conventional iconography in his essay, "Native American Rights." At least since Walter Harding's well-meaning depiction of Thoreau as a "Friend of the Indian" (as in *A Thoreau Profile,* 1973), the idea of Thoreau and other Concord prophets as advocates for native rights and cultures has persisted—most recently revived by neoromantic scholars debating Thoreau's largely unpublished "Indian Notebooks." A consistent critic of this train of thought,[2] Bellin dissects the ethnologic racism (the construction of a primitive, inferior, and vanishing race) that lay at the root of the Transcendentalists' failure to articulate and criticize the oppression of Native Americans, from the Cherokee removal of 1838 to Thoreau's portrayals of Americanized Penobscots in Maine two decades later. Bellin reminds us that admiration for the Noble Savage, an Enlightenment notion retreaded for the 19th century by Concord's philosophers, "proved politically inert" as a stimulus toward any advocacy because it produced a dilemma: "to laud the Cherokees as Natural Men was to slight their political achievements, rights, and indeed existence, while to vouch for their nation was to flirt with the prospect of their becoming mere mimicries of white people" (200). On evidence—and despite radical outbursts such as Emerson's 1838 letter of protest to President Van Buren—Bellin realistically concludes that the Transcendentalists were no more than "acolytes of a wholly traditional order" (207) when it came to Indian advocacy.

A different example of the *Handbook*'s concern for the future is co-editor Laura Dassow Walls's essay on science and technology. In the name of nature itself, Walls asks us to progress beyond (or sidestep) the still-recent literary idea of ecocentrism: "Future ecocritics must teach us how to think of 'nature' as . . . a variously plural and participatory constituent of every act of literary making, not just of overtly 'green' texts." Walls pins very high hope to this new vision, which she predicts will realign science with literature "as that paradoxical process by which nature is simultaneously taken up into social discourse as an active and visible player and set aside as a stable, universal, and invisible fact" (575).

As a scholar, Walls has long explored that paradoxical process in Thoreau, Emerson, and (in *Passage to Cosmos,* 2009) Alexander von Humboldt. She here focuses on Emerson's strategy of using natural science to more clearly conceive social and moral issues, particularly concerning slavery. Because, she says, Emerson had come to see the principles of equality and justice as inscribed in the equilibrium of nature itself, he could advocate for the equal rights of all races at a time when so-called human science obscured the very idea with a plethora of racist theories. Emerson's science, Walls affirms, reestablishes nature as "both transcendently untouchable *and* immanently 'to hand'" (578). His theory, she writes,

> effectively instituted "transcendent" nature as the incontestable source of moral right, which could and must silence the quarrels of scientists and politicians. Religion *reconstituted as science* was the source for the "higher law" that he and other post-Christian abolitionists appealed to against the "quadruped" politics of 1850s' America (579).

What to make of Emerson's famous protégé? Compared with Emerson, today we ordinarily view Thoreau as the better (and far more modern) scientist, conducting meticulous botanical research in the field, practicing the scientific method, recording data in his voluminous journals—an originator of modern ecology and a pioneer voice of today's urgent moral-environmental concerns. All true, Walls acknowledges, as she provides a deft précis of Thoreauvian science in the same essay. Yet this is exactly the trouble with Thoreau: he "deauthorized" nature (581). For Walls then, surprisingly yet consistently, Emerson emerges as "the winner" of the debate over the uses of science, because he gave us the model that mainstream science has actually followed up to today, "a reified science that can arbitrate human controversies precisely because it is not part of them but transcends them" (581-82). Indeed, Walls notes, Emerson's epiphany was especially modern in that he was attracted to Michael Faraday's prescient vision of atoms not as static particles but as focal fields for forces of energy which pervade the universe (578-79).

Expounding Transcendentalism's evolution away from natural theology toward an embrace of natural history, Walls urges us to make use of a dynamic concept of matter—of *things* considered (etymologically) as "gatherings" (575). A bit like Faraday's atoms, material things in this world-view come alive, belong to networks and internetworks, and function as matters of both fact and concern. To our vast benefit, Oxford's ten-pound *thing,* this 700-page "handbook" generated by the synergy of far-sighted thinkers, assembles in its multiple essays a wide network of force fields, propelling Transcendentalism deep into twenty-first century

concerns, while at the same time keeping the movement's social, historical, literary, artistic and scientific resources "to hand" for refreshing perusal by inquiring intellects.

Notes

[1] To single out a dozen contributors almost at random: Co-editor Sandra H. Petrulionis, exploring the philosophy's multifaceted relation to antislavery reform, explores the reasons that individuals could actually run the gamut of positions, from defense of the Fugitive Slave Law to the intransigence of abolitionists like Garrison and Parker. Lawrence Buell, discussing Manifest Destiny, raises the curious example of "Transcendentalist (especially Emersonian) condonement if not outright advocacy" of aggressive westward expansion in order to examine "the rhetoric of moral imperative itself" (185-86). Alan Hodder, the author of *Thoreau's Ecstatic Vision* (2001), surveys Transcendentalism's embrace of Indian, Chinese and Persian scripture partly as "a corrective" to the pervasive influence of Christianity (27), and notes the spiritual legacy of this influence upon later generations of Americans, including the Beat writers and D. T. Suzuki in the 1950s. Phyllis Cole provides a thoughtful discussion of women's rights and feminism from the early 19th century to the turn of the 20th. In two separate essays, Albert J. von Frank treats Transcendentalism's relation to religion and to visual art. Len Gougeon and Wesley T. Mott, respectively, treat political economy and education in the "Social Movement" section, while in the "Literary Movement" section Whitman and Dickinson, journal writing, letter writing, nature writing, and the *Dial* are treated by Ed Folsom, Robert Sattelmeyer, Robert N. Hudspeth, Philip F. Gura, and Susan Belasco.

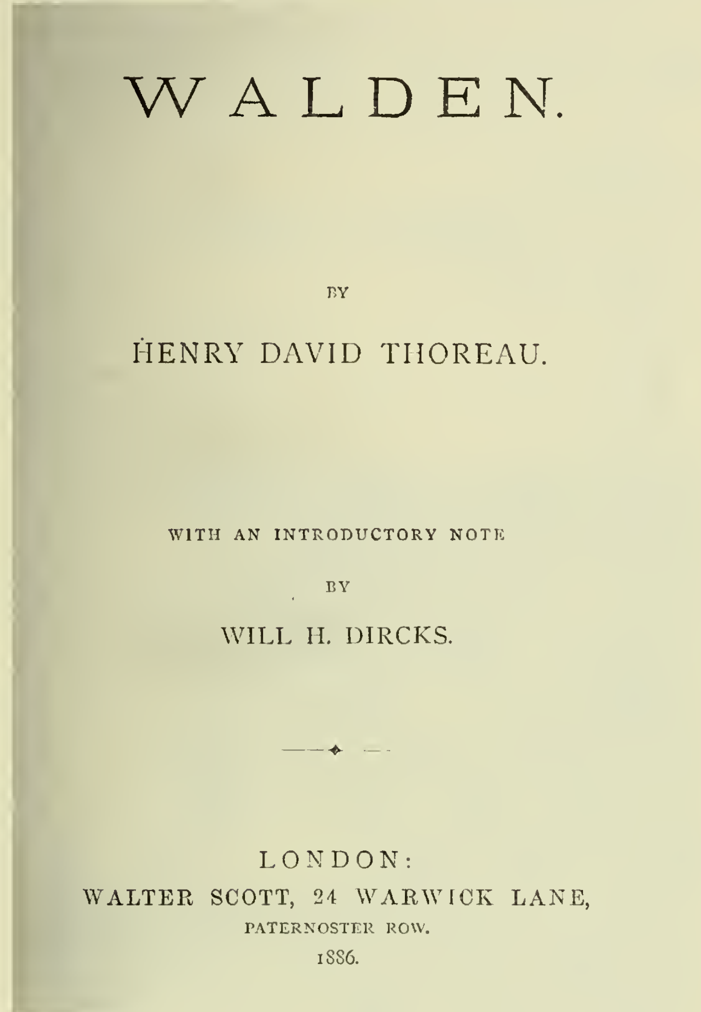
[2] See especially Joshua David Bellin, "In the Company of Savagists," *Concord Saunterer*, n.s., 16 (2008): 1-32.

Walter Scott Publishers: Ernest Rhys, Will H. Dircks, and Thoreau

John Caffrey

There are many old books on my bookshelves. Some of my most treasured were issued by Walter Scott Publishers. Their appeal lies not in their monetary value, but rather in their history and content. I discovered the Scott editions on purchasing a copy of Thoreau's *Essays and Other Writings* in a local bookshop many years ago. This small and ornate volume included a prefatory note by Will H. Dircks. I noticed that the address of this publisher was Newcastle upon Tyne, a city located about fifteen miles south of where I live. Interested as I was in Thoreau, I was intrigued by the thought that this book had been printed more than a century ago so near to home. The advertisements at the back of the book told me that Scott had also published Thoreau's *Walden* and *A Week on the Concord and Merrimack Rivers*. I was fascinated and decided to find out more about this publisher.

My research revealed that Walter Scott (1826-1910) was not a literary figure but a businessman.[1] He was born and educated in Abbey Town, North Cumberland. He was a self-made man who started out in life as a stonemason and later built up a successful business with many interests throughout the north of England. He was a justice of the peace and also held directorships in various companies (mining, shipping, steel, and railroads). Walter Scott Ltd., a contractor of public works, participated in the first tube railway in the city of London. An astute businessman, Scott saw an opportunity in literature and established a publishing house. His printing works were situated in the district of Felling on the outskirts of Newcastle upon Tyne. On July 27, 1907, Scott received a baronetcy (he was 1st Baron of Beauclerc, a village in Northumberland). He died in Cap Martin, France, on April 8, 1910, and was buried at Mentone. He was no relation to Walter Scott, the famous novelist of Abbotsford, Scotland.



WALDEN.

BY

HENRY DAVID THOREAU.

WITH AN INTRODUCTORY NOTE

BY

WILL H. DIRCKS.

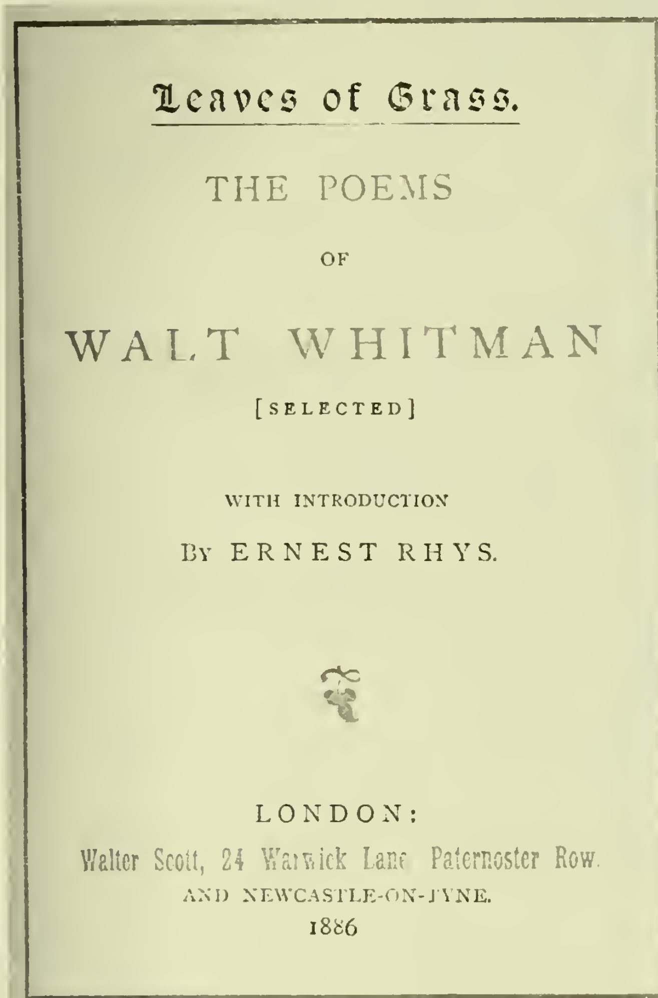
LONDON:
WALTER SCOTT, 24 WARWICK LANE,
PATERNOSTER ROW.
1886.

Walter Scott appointed David Gordon as his manager, and the business grew.[2] Scott had offices in Newcastle, London, Toronto, Melbourne, and New York. The company printed books by well-known authors from around the world. Its products included both first and reprint editions, issued in many publisher's series, among them Canterbury Poets, Camelot Series, Great Writers, Scott Library, New England Library, and Contemporary Science Series. Scott's editors included Joseph Skipsey, William Sharp, Ernest Rhys, Will H. Dircks, Frank Marzials, Eric Robertson, Richard Garnett, Havelock Ellis, and J. Addington Symonds—all respected figures in the literary world. Ernest Rhys and Will H. Dircks were directly involved with the writings of Thoreau and Whitman.

Ernest Rhys was born in London but moved to Newcastle upon Tyne in childhood.[3] Will H. Dircks was born in Newcastle and was a friend of Rhys from their school days. On leaving school, Dircks went to work in a shipbroker's office, and Rhys went to study mining engineering (against the wishes of his father, who wanted him to go to Oxford).

From his youth, Rhys was an admirer of Thoreau and carried a copy of *Walden* with him. After moving to London in early 1885,

he wrote some book reviews and took on other literary work in his spare time. This brought him to the notice of Scott Publishers, where he was offered an editorial position, which he accepted. When he had settled into the job, he created Scott's Camelot Series, which included the first English edition of *Walden* (1886). This was followed by *A Week on the Concord and Merrimack Rivers* (1889) and Thoreau's *Essays and Other Writings* (1891). Will H. Dircks wrote the introduction and prefatory notes for these three titles. Dircks held the position of reader for Scott Publications.


Leaves of Grass.

THE POEMS

OF

WALT WHITMAN

[SELECTED]

WITH INTRODUCTION

BY ERNEST RHYS.

LONDON:

Walter Scott, 24 Warwick Lane Paternoster Row.

AND NEWCASTLE-ON-TYNE.

1886

The story behind the Thoreau editions is interesting. In the early 1880s, Rhys traveled to America to meet Walt Whitman.[4] He sailed from Newcastle on the *Cromer*, bound for New York. His host on landing was Edmund Clarence Stedman. Rhys spent a few days visiting Whitman at his home on Mickle Street, in Camden, New Jersey—kindred spirits by the hearth.[5] (Memorably, he celebrated Christmas Day with Whitman in the home of his friend Thomas Harned.) On this visit, he gained permission to publish an edition of *Leaves of Grass*, which Scott issued in the Canterbury Poets series in 1886, with an introduction by Rhys. Moreover, Whitman's *Specimen Days in America* was edited by Rhys and published by Scott in the Camelot Series in 1887. It included the "Preface to the Reader of the British Islands," along with a note written by Whitman especially for this publication. An edition of *Democratic Vistas* followed in 1888. Scott's publication of Whitman carried the potential to expand Whitman's readership, as the company routinely ran large printings of its titles. Priced at one shilling, its small, well-bound books were within reach of working class readers, providing access to literature by authors of international reputation.

On this American trip, Rhys also visited Concord and met people—Edward Waldo Emerson and Frank Sanborn, for example—who had known Thoreau. While he was in Concord, Dr. Emerson drove him in a sleigh through the snow-covered woods around Walden Pond, and he spent a night at the Old Manse.[6] After Rhys's return to England, Scott published not only *Leaves of Grass* (February 25, 1886) in the Canterbury Poets Series, but also *Walden* (March 1, 1886) in the Camelot Series. These editions were reviewed in the British press.[7] In later years, Rhys made trips to America on lecture tours through various states. On leaving Scott in 1906, he took an editorial position with J. M. Dent & Company in London. Here he created the famous Everyman Library. *Walden* was published in this series in 1910.

Will Dircks, a linguist, also worked for Scott in Newcastle upon Tyne, in the Scott publishing office at 21 Grainger Street West. The 1891 census shows Dircks living at home with his family at 4 Wardle Terrace in the Newcastle Parish of St Andrews. Mrs. Frances Dircks, 53 and a widow, is listed as head of the family and characterized as living on her own means. Her son Will is described as 33, single, and "Reader to Publisher," her son Rudolf as 27, single, and "Manager to Importer." (Rudolph soon married.) The household also included Barbara Barker, a niece, 31 and a widow living on her own means, and Margaret Wilson, 22, a personal servant and domestic. Apparently the Dircks family lived in comfortable circumstances. In any event, they were literate. Both Rudolf and his wife wrote and translated for Scott.

On behalf of Scott Publishers, Dircks corresponded with Thoreau's dedicated British biographer Henry Stephens Salt and with Salt's American contacts Dr. Samuel Arthur Jones and Alfred Winslow Hosmer. (In Salt's opinion, he was a poor correspondent.[8]) The first English edition of Salt's *Life of Henry David Thoreau* was published by Richard Bentley in 1890. In 1896, Scott published the second edition of Salt's biography. This updated edition included information supplied by Jones, Hosmer, and Frank Sanborn.

These old Scott volumes, with their varied and beautiful bindings, are often found in excellent condition for their age. Turning their pages, I am made aware of their history. They are the products of the crossing of an ocean and a meeting of minds representing the old world and the new. The fruitful harvest of this interaction took shape in the continuous printing of Thoreau and Whitman over many years in this northern city situated along the banks of the River Tyne and in the subsequent dispersion of these works well beyond Britain. The building where the Walter Scott books were published was demolished many years ago, but the dedicated work of Rhys and Dircks has outlasted bricks and mortar. The evidence rests solidly on my bookshelves.

THE WALTER SCOTT PUBLISHING CO., LIMITED, FELLING-ON-TYNE.
9·05

The would-be collector should be aware that it is difficult to date Scott editions, as most were issued without date of publication. I have found that, in general, the date appears on the title page of the first Scott printing. There is some help in dating volumes published after 1900, as suggested by books in my own collection. In one of my copies of the Scott *Walden*, the date

2010 Thoreau Society Annual Gathering

Henry D. Thoreau & New England Transcendentalism: Then & Now

This year's Annual Gathering was a community-wide celebration of Thoreau & New England Transcendentalism, with events taking place at Emerson Umbrella, First Parish Church, Masonic Temple, Thoreau Birth House, Thoreau Institute at Walden Woods, The Thoreau Society, Orchard House, Walden Pond State Reservation, among others. Workshops and presentations addressed the Alcotts, Ralph Waldo Emerson, Margaret Fuller, the Peabody sisters, Alexander von Humboldt, Henry D. Thoreau, and contemporary environmental issues. Thoreau Society presenters spoke about how Thoreau & Transcendentalism have inspired them as artists, photographers, writers, and, of course, as students, teachers, and educators.

One Workshop stood out this year. Michael Stoneham, Academy Professor in the English and Philosophy Department at West Point, discussed teaching Thoreau in Afghanistan; and Debra Enzenbacher, Universiti Brunei at Darussalam, discussed *Thoreau, Transcendentalism and One Woman's Search for Meaning at the South Pole*.

Over 175 people attended the Annual Gathering. They came from around the United States and globally, from Bulgaria, Canada, Japan, Russia, South Korea, Tanzania, and United Kingdom.

Kevin Radaker: As Henry D. Thoreau

Megan Marshall: Keynote Address

Dana S. Brigham Memorial Keynote Address: First Parish Church, Concord, MA

Reception for Megan Marshall at the Thoreau Institute at Walden Woods, sponsored by the family of Walter Harding in cooperation with The Thoreau Society and the Walden Woods Project.

Remembering Edmund Schofield

The Thoreau Society and the Walden Woods Project have lost a serious champion of all things Thoreau. On Saturday, April 17th, our dear friend and past president, Ed Schofield, passed away unexpectedly in Worcester. Many of you may never have had the wonderful opportunity to know or share Ed's vast knowledge and energy regarding Thoreau and the Walden Woods area. But you will have been influenced by his knowledge and contributions just the same. Ed served as President of our Society (1990-1992) and was a leader in the fight to save the Walden Woods area from development in the 1990s. Along with several others he helped found the Thoreau Country Conservation Alliance, which ultimately led to the saving of Walden Woods.

Ed's accomplishments in the field of conservation, ecology, and botanical studies of the Walden Woods and Walden Pond areas have been central to the protection of this vital natural and historical area. Among his many additional concerns and accomplishments are his several years of study and research at Butler University in Indianapolis where he helped the city realize the significance of John Muir's residence there before his important walk to the sea and the years beyond.

There is much to celebrate about Ed's life. For those of us who had the opportunity to share the front porch conversations with Ed at the Concord Inn following the Saturday evening programs at the Annual Gathering, we will recall many stories and laughs as he shared his own "twice told tales" with that gathering of friends.

Ed was an energetic, passionate, gentle spirit who loved life and all of its mysteries. He seldom was done with a project before he was well into another. His walks for the Annual Gathering were filled with amazing details of the woods, the pond, and beyond. He was an encyclopedia of Thoreauviana.

His many close friends will miss his joy and humor, his botanical insights, his intense energy, his warmth.

To me the finest, most exciting, and most informative Annual Gathering I ever attended was the Jubilee that Ed single-handedly put together in 1991.

We will miss you, Ed, as we walk the woods, Henry's woods, and to a great extent your woods as well. Join now with the other Transcendentalists in your walks. I am sure that you are welcomed into that fellowship.

Tom Potter, President, The Thoreau Society

2010 Thoreau Society Annual Gathering

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July 8, 2010

9-10:30 pm

Event sponsored by

The Thoreau Society

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Edmund A. Schofield
Image taken 1956
Worcester, Massachusetts

Image courtesy of
the Edmund A. Schofield Collection
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The 2011 Thoreau Society Annual Gathering
Dana S. Brigham Memorial Keynote Address will be given by

Laura Dassow Walls

Laura teaches Transcendentalism, romanticism, and science studies at the University of South Carolina, and has published widely on Thoreau, Emerson, Humboldt, and related figures. Her most recent book, *Passage to Cosmos: Alexander von Humboldt and the Shaping of America* (2009), won the Merle Curti Award for the best book in American intellectual history. Her other works include: *Emerson's Life in Science: The Culture of Truth*, *Seeing New Worlds: Henry David Thoreau and Nineteenth-Century Natural Science*, *The Oxford Handbook of Transcendentalism* (co-editor with Joel Myerson and Sandra Harbert Petrulionis), *More Day to Dawn: Thoreau's 'Walden' for the Twenty-first Century* (with Sandra Harbert Petrulionis), *Material Faith: Thoreau on Science* by Henry David Thoreau (co-editor with J. Parker Huber). She is also the editor of *The Concord Saunterer: A Journal of Thoreau Studies.*

The Thoreau Society, the Walden Woods Project, and the University of Massachusetts Lowell are launching "Mapping Thoreau Country," a web-based initiative that will use historical maps to document Thoreau's travels throughout the U.S. The project recently received a grant from the Massachusetts Endowment for the Humanities to fund archival research and planning in the Thoreau Society's Collections at the Thoreau Institute at Walden Woods.

A separate grant from UMass Lowell was received to support the technical aspects of the project. The generosity provided by these institutions will enable us to create a permanent digital resource that will open a new chapter in our efforts to promote public awareness of Thoreau's contributions to American political and social thought. We are grateful to everyone who has assisted us in what promises to be an extremely exciting initiative and look forward to updating all members on our progress.

THE OXFORD HANDBOOK OF TRANSCENDENTALISM

Edited by Joel Myerson, Sandra Harbert Petrulionis, and Laura Dassow Walls

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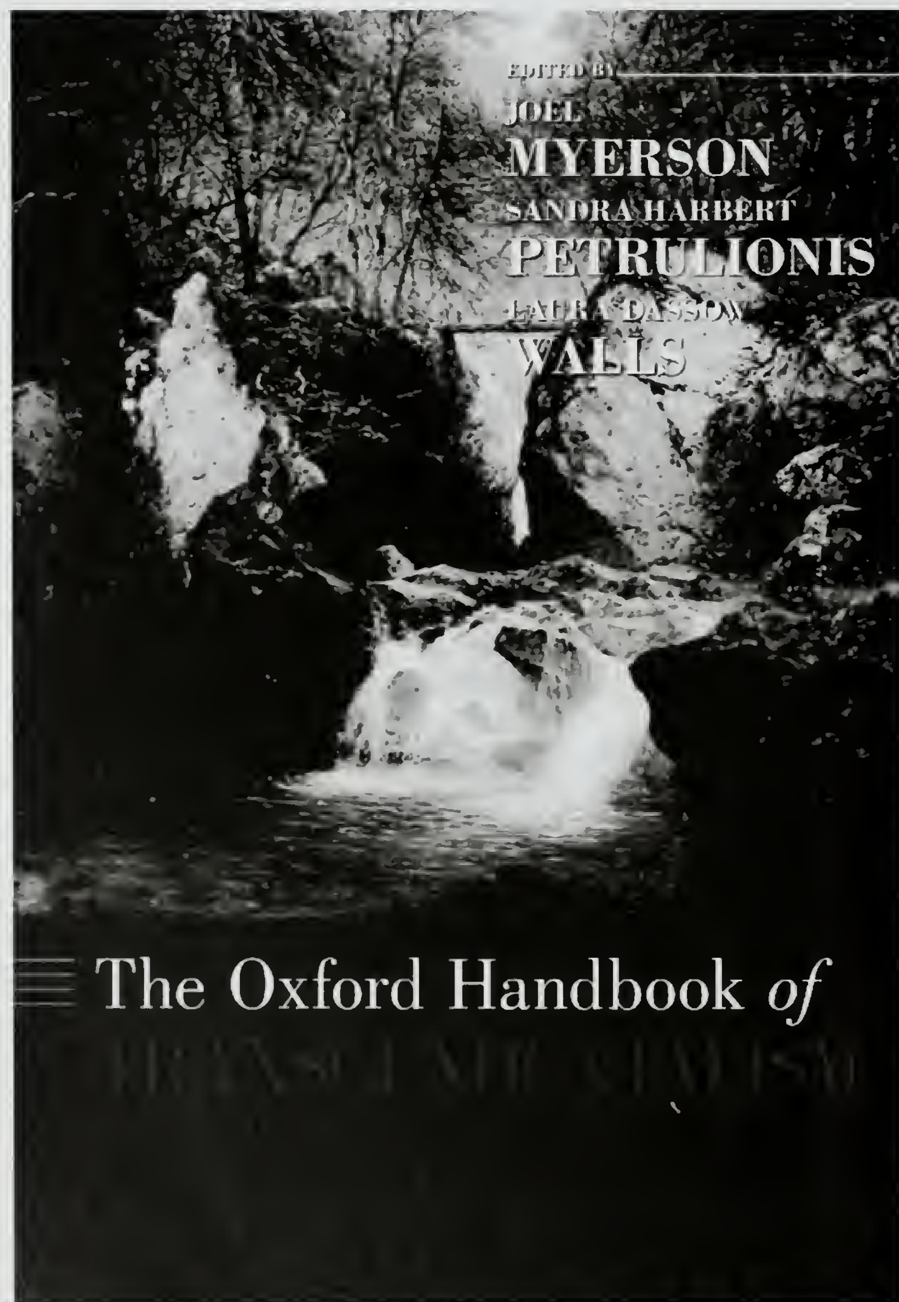
• Opens up the discussion of the movement beyond the New England-centered, Anglo-American world. It explores transcendentalism's relationship to the worlds of Ancient Greece, Asia, and Europe, and considers the movement's relationship to American Indians.



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Joel Myerson is Distinguished Professor Emeritus and Distinguished Research Professor at the University of South Carolina. An authority on transcendentalism and textual and bibliographical studies, Professor Myerson has written, edited, co-authored, or co-edited some fifty books.

Sandra Harbert Petrulionis is Professor of English and American Studies at Penn State—Altoona. She is the author of To Set This World Right: The Antislavery Movement in Thoreau's Concord (Cornell, 2006).

Laura Dassow Walls is John H. Bennett, Jr. Chair of Southern Letters at the University of South Carolina. Her most recent book is The Passage to Cosmos: Alexander von Humboldt and the Shaping of America (University of Chicago Press, 2009).

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Minnesota - June 2011

The Thoreau Society will be sponsoring events in Minnesota, commemorating Henry D. Thoreau's 1861 trip.

A riverboat trip on the Minnesota River is planned for June 18, 2011

The Thoreau Society is a proud sponsor of a new play

Nature

A mythic telling of Emerson and Thoreau's mutual love affair with the natural world.

See www.tigerlion.org/nature for details and performance schedule.

The Thoreau Society Bulletin

Number 271 Summer 2010

Information provided by The Thoreau Society Office.

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Please check the outside of your envelope for your membership renewal date to see if you need to renew at this time. You can use this form to renew your membership today or save it in your records for use at a later date. Mail to: 341 Virginia Road, Concord, MA 01742. Can be mailed with ballot.

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"9.05" (September 1905) appears next to the publisher's name in the colophon. One copy of *A Week on the Concord and Merrimack Rivers* bears the shorthand date "2.06" (February 1906). Also, the list of advertised titles at the back of these books can be useful. By taking the last title on the list as a guide and then consulting John Turner's *The Walter Scott Publishing Company: A Bibliography*, the publishing date of that title may be found. (The bibliography is, by the way, indispensable to anyone interested in the Scott publications.[9])

Notes

[1] James Jamieson and W.T. Pike, *Durham at the Opening of the Twentieth Century: Contemporary Biographies* (Brighton: Pike, 1906), 274.
[2] Havelock Ellis, *My Life* (London: William Heinemann, 1940), 164.
[3] Ernest Rhys, *Wales England Wed* (London: Dent, 1940), 1.
[4] Rhys, *Wales England Wed*, 112.
[5] Rhys, *Everyman Remembers* (London: Dent, 1931), 128.
[6] Rhys, *Wales England Wed*, 118.
[7] I am grateful to my friend Emeritus Professor Alan Davison for providing me with references to contemporary newspaper articles on Thoreau, Whitman, and Rhys from the British press.
[8] H. S. Salt to S. A. Jones, Sept. 16, 1891, and S. A. Jones to A. W. Hosmer, October 11, 1891, in *Toward the Making of Thoreau's Modern Reputation: Selected Correspondence of S. A. Jones, A. W. Hosmer, H. S. Salt, H. G. O. Blake, and D. Ricketson*, ed. Fritz Oehlschlager and George Hendrick (Urbana: University of Illinois Press, 1979), 135, 138.
[9] John Turner, *The Walter Scott Publishing Company: A Bibliography* (Pittsburgh: University of Pittsburgh Press, 1997).

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We are indebted to the following individuals for information used in this Bulletin: Jym St. Pierre and Richard Winslow III. Please keep your editor informed of items not yet added and new items as they appear.

The Lure and Lore of Lakes: A Review of *Beyond Walden*

J. Walter Brain

Robert M. Thorson. *Beyond Walden: The Hidden History of America's Kettle Lakes and Ponds.* New York: Walker & Company, 2009. 308p.

This is a book for people drawn to the lure and lore of kettle lakes and ponds as well as to the history and science of these scintillating bodies of fresh water. Author Robert M. Thorson, a geologist and cultural historian, observes the similarity in shape to the Milky Way of the "continuous band of lakes from Montana to Maine" within the "glaciated fringe" (7) of the continent. This "lake galaxy is thickest near the middle, between Michigan's Upper Peninsula and Central Indiana, thinning eastward and westward" (6), its crystal lakes inviting the pond lover to all-season delights. From among the approximately fifty thousand kettle lakes in the coterminous United States, Thorson singles out Walden Pond as the epitome for its size, depth, shape, and slightly irregular outline, as well as its historical sparkle.

The author delves into the etymology of the word *kettle*, as these lakes of glacial origin are known, tracing the use of the term back to "the Old Norse, the Goths, and the Anglo-Saxons for a rounded cooking vessel, made of iron: spelled *ketill, katil,* and *ketel,* respectively" (1). He also connects the word *lake* to the Teutonic root *lac*, denoting moisture—a roundabout way of searching for Gothic origins. In fact, according to lexicographers, the English word *lake*, Old English *lac*, has a more direct origin in the Old French *lac*, from the mother Latin *lacus*, lake, originally a hollow, which reflects how kettle lakes—ice-made hollows—were formed.

It is interesting to read how much of the early history of the northern United States unfolds in tandem with the discovery and use of kettle lakes, from the Pilgrims' first drink at a pond on Cape Cod, Massachusetts, to the depredations of the fur trade and the onslaught of Manifest Destiny across the continent. As Thorson points out, the majority of kettle lakes are "neither small or circular," unlike the ponds the Pilgrims encountered on the Cape, "nor large and jagged," unlike the Great Lakes in the American heartland, but are instead "medium-sized depressions, ranging from a quarter of a mile to two miles across, and having only slightly irregular outlines" (2).

A salient characteristic of these "inauspicious bodies of water" (2), as Thorson terms them—the Great Lakes, I would rebut, are certainly *auspicious,* if anything—is their random isolation as "natural wells tapping the groundwater table," without "significant inlet or outlet streams" (2). Influenced by varying local physical and chemical conditions, each lake—Walden included—has its own personality and "quirky individuality" (109).

Ripples from these lakes also flow into the politics of the country, Thorson observing that politically "the kettle lake band tends to be socially conservative, intellectually liberal, and particularly suspicious of Southern ideas. Not one kettle lake state joined the Confederacy" (3).

As "America's most famous kettle," a source of inspiration for Emerson and Thoreau, and—through Thoreau's paean in *Walden*—an influence on the ensuing rise of a "uniquely American way of thinking about nature" (4), Walden Pond is central to *Beyond Walden.* Thorson's words felicitously capture the essence of Emerson's and Thoreau's intellectual enterprise. "The inspiration Emerson drew from walking Walden Woods," he writes, "helped steer America away from the spiritual ice that was New England Puritanism toward the natural warmth of transcendentalism, and helped make Boston the 'Athens of America'" (4). As for Thoreau, Thorson reminds the reader how the "potency of his affection [for Walden Pond] translated this perfectly ordinary, isolated, cobble-rimmed kettle into great, but enigmatic, literature" (4). He then delves into the great tide of environmental consciousness that has spilled from Walden over the sands of our day and shaped the terms of our current discourse. He maintains that "The study of kettles helped shaped American science" (9), particularly in the fields of limnology (the science of lakes), ecology, groundwater hydrology, and climatology, among other scientific disciplines. "Nowhere at midlatitudes," Thorson writes, "is there a better fossil record of how ecosystems have responded to climate change" (9).

Chapter by chapter, the book's organization runs along the historical axis of geological and other natural events, overlapped by human and cultural developments. It moves from the pre-history of kettle lakes in the last continental glaciation—the "Ice-Sheet Invasion" (11)—to the uncertain future of these freshwater bodies—the "potentially harmful megatrends coming at us like freight trains," as explored in the chapter "Lake Futures" (204). Thorson identifies three ongoing megatrends fateful to kettle lakes: overdevelopment, cultural indifference, and the impact of climate change.

The book also examines the geography and geology of glaciation and the formation of kettles with the onset of glacial retreat, a process still underway today "near the margin of the Malaspina Glacier on the northern Gulf of Alaska coast" (29). Thorson covers the extinction of ice-age animals, the "shaggy ice-age megafauna," and the "extraordinary archives for past life" that kettle ponds and bogs constitute as "the most important fossil repositories in eastern North America" (45). The historical narrative moves from the purely "physical processes" that "dominated kettle lakes and ponds during their first several millennia" (46) to the impact exerted by man, from primitive Paleo-Indian hunters to modern man during the last twelve thousand years.

Successive chapters expand on the history of native populations and their interaction with a lake-forest ecosystem and on the impact of the earliest European explorers and the fur trade. In a chapter on "Kettles and Early America" (103), Thorson traces the symbiotic relationship between these lakes and ponds and European settlement. Kettles, the author asserts, "provided special resources for every phase of American history." At first, the resource consisted of potable water and the natural hay "found most abundantly on the margins of shallow kettles" (103). Later came the exploitation of bog iron and the cranberry industry, the "red gold" (105), which proved critical to the economy of southeastern New England after the Civil War and the decline of the whaling industry.

Of great interest to Thorson, kettles were also a source of ice, the harvesting of which developed into an export industry with the coming of the railroad. He quotes Thoreau on the quarrying of "azure tinted marble" (106) at Walden for shipment the world over, ice from a pure and unsoiled source of water: "The sweltering inhabitants of Charleston and New Orleans, of Madras and Bombay and Calcutta, drink at my well" (106). Thorson himself fancies, "During his era, a toast of ruby red cranberry juice on the rocks would have been a double celebration of the best commercial products that kettles had to offer" (107). To thy health!

"White Water-lily"—photograph by Herbert Wendell Gleason, from the 1906 Manuscript Edition of Thoreau's *Cape Cod and Miscellanies*.

Significantly, kettle lakes and ponds were not merely material assets. "Of all the good things that came from New England kettles," Thorson exults, "the most critical was the heightened appreciation of nature that launched transcendentalism as an intellectual movement" (107). Hence, the centrality of Walden Pond in this marvelous book is not only for its physical attributes and for its scenic amenity—paradigmatic of that of kettle lakes—but also as the spring source of "America's spiritual emancipation" (108). The country's pervading "attachment to nature," the author contends, "was planted directly over the kettle lake terrain of Concord, Lincoln, and Sudbury, Massachusetts" (108).

Thorson comments at length on the appeal of the kettles of the Concord area—Thoreau's "lake country"—to the New England Transcendentalists:

> Geographically, to call this collection of glacial sinkholes a lake district is a bit of a stretch. But spiritually, there is no more famous cluster in America. Each basin was filled with what was holy water to the transcendentalists. Margaret Fuller had her religious conversion on the shore of a pond. Nathaniel Hawthorne wished to be baptized in one. Thoreau became psychologically "high" while floating upon Walden's tranquil surface. Together, they quaffed kettle waters straight from rippled pond surfaces . . . .
>
> "A lake is the landscape's most beautiful and expressive feature. It is earth's eye; looking into which the beholder measures the depth of his own nature." Thoreau would not have written this about one of the Great Lakes, which are too vast and overwhelming. Nor would he have written this about elongate, rock-carved lakes like the Finger Lakes of New York or those in the English Lake District. Being ribbon shaped and radial in their group pattern, such lakes draw the viewer's attention outward and away, rather than inward to a single focus. Less elongate bedrock lakes of any size are too jagged in their shape, and too hard-edged to be compared with the human eye.
>
> Several of the ideas of transcendentalism are linked to the small, safe, soft, isolated, and accessible kettles of the Concord cluster. The quirky individuality of each . . . suggests a sort of self-reliance, especially in terms of hydrology. The optical and acoustical properties of Walden, being set "low in the woods," are responsible for Thoreau's utter fascination with the multisensory messages . . . emanating from the pond surface. He used these sensations to leverage worldly human experience to the ethereal plane . . . raising consciousness skyward (108-109).

However, while Walden Pond and its transcendental meanings are highlighted, Thorson covers much of the history of the country, watered by its vast kettle lake geography. The author touches on Western expansion and settlement, particularly across the glaciated landscape of the northern Midwest, and discusses the emergence of a wide-ranging "family lake culture" (129).

Beyond Walden includes a lake geology glossary, extensive chapter notes, a comprehensive bibliography, an index, and an appendix on how to identify kettle lakes and ponds in the field, on maps, and sometimes even by a lake's proper name—Round Pond? Echo Lake? (248). As a bonus, Thorson includes in another appendix a short guide to "Kettles State by State," covering nineteen states from Maine to Montana "blessed with kettle lakes and ponds created by the Laurentide Ice Sheet" (235). The guide consists of brief sketches on natural and cultural aspects of relevant kettles in each state in the "glaciated fringe."

This is a serious book that weaves together science, history, and ideas. Its pages ripple as delightfully as the silver-lined waves lapping the shores of our favorite summer pond.

Deep Travel: A Review

Stephen Hahn

David K. Leff. *Deep Travel: In Thoreau's Wake on the Concord and Merrimack*. Iowa City: University of Iowa Press, 2009. 264p.

The Thoreau brothers took their trip down and up, down and up the Concord and Merrimack Rivers late in the summer of 1839. Published a decade later, Henry Thoreau's first book, *A Week on the Concord and Merrimack Rivers*, is tinged with awareness of his brother John's death from lockjaw in 1842. Nevertheless, the book's aura is of timeless traveling and of youth. It is set in an industrial age filled with busy factories, the idle remnants of which quickly came to dominate and then to haunt by their emptiness the urban landscape around the falls that had provided them with power. More significant than the changes to the clusters of brick mills around the falls, the changes in the land spreading out from the river shores to the surrounding woodland and farmland have had tremendous impact.

Following many years later the watery path of the two brothers in a well-established tradition of retracing Thoreauvian excursions, David Leff's *Deep Travel* is a book of midlife journeys and reflections on the waters, and of the partial reclamation of these rivers for recreation, drinking, and habitation, despite the lasting effects of earlier exploitation and continued abuse and indifference. If Thoreau's impulse was mythological, eliding past and present moments into one and sublimating time out of time, Leff's simulates an archaeological impulse. He adds to awareness of sight and sound the apperception of time and its passage. This, for him, is the meaning of "deep travel":

> Deep travel is not so much a seeing of sights as it is sight-seeking. It is a searching for patterns and juxtapositions of culture and nature and delighting in the incongruities left by the inexorable passage of time. Deep travelers revel in the wild, inspiriting call of a kingfisher as it flies over a couple of trolling anglers with Bud longnecks in one hand and rods in the other. They savor the sight of a tree-shaded burial ground squeezed between big-box retailers of a traffic-choked commercial strip (7).

"Delighting" may not resonate with all readers as the aptest term, since some of these juxtapositions are jarring. This delighting is something more than simple enjoyment of the landscape. It is where we come to sort out the terms of engagement between the Thoreau-world and the Leff-world, which process reflects more than just the passage of time and the accretion of stuff along the riverbanks. "Sight-seeking" sidetracks the project a bit, semantically at least, from truly archaeological "site-seeking"(the exploration of strata at a given site). The homonym/pun is no doubt part of Leff's intent.

Leff is cognizant not only of the strata of development in the built environment along this fifty-something-mile water route, but also of the literary strata in the wake of Thoreau, including Ray Mungo and John McPhee locally, and, in the backwaters, Anne Zwinger and Edwin Way Teale. (He doesn't mention John Hanson Mitchell as a more bounded but also "deep" explorer of Thoreau country.) He acknowledges these river travelers with fealty, but among them his own engagement is unique, with a drift of its own, not entirely under his control, as his unfolding tale reveals. Attentive as he is to historical time, Leff holds to the personal time of his experience in constructing a narrative. While his precursors spent continuous time on these waters, Leff's time was fragmented and also passed with several companions, so his narrative is more complicated. He writes as a friend, a son, and a post-divorce, midlife fiancé. These multiple roles inform, advance, retard, and sometimes muddy the flow of narrative and the book's thematic coherence.

Leff says nothing of the possible relation of his theme of "deep travel" to other "deep" studies of the last few decades: "deep time" (John McPhee et al., geology and natural history); "deep play" (Clifford Geertz, cultural anthropology); "deep economics" (Bill McKibben, environmentalism); "deep ecology" (Arnie Naess, philosophy). He highlights his own discursiveness and love of natural and historical detail, which are sometimes taken as garrulousness by his companions, and perhaps also by the reader, but the dominant spirit is one of celebration and acceptance. Filled with knowledge of the history and culture of the rivers and of middle and southern New England in general, Leff doesn't press a thesis so much as he portrays motifs and suggests themes ultimately left to the reader's disposition. At the end of the book, he imagines a sort of deep travel possible via interstate highway connections. He describes a trip home by car along I-495 rising east of Worcester, Massachusetts, and then I-290, above and below rooftops through one of the most vertical cities in Massachusetts, reading the urban landscape with its "boxy triplex houses that climbed many hills" (257).

All in all, *Deep Travel* urges not so much a stance apart from the ways of common culture—there is nothing acerbic here, and, really, it is a genial book—as it does that odd "delighting" mentioned above. The book reflects an outlook suggestive of Whitman's, revealed, for instance, in the litany "I went . . . I was . . . I saw . . . " (75) and in a number of exultant passages. We detect Thoreau's approach less often, as in the subdued observation, "What we see is inversely proportional to our speed" (215). Leff misses the perfection of expression required to convey sublimity. Nevertheless, there are moments when poetic figures reach beyond the merely descriptive: "Marriage between what we knew and what we saw enabled us to read a story where most people saw chaos or drew a blank" (88). The marriage of speaking and hearing or seeing—a Miltonic/Keatsian/Faulknerian verging into sublimity—is suggested, but the figure also bespeaks the informed cognition of a geologist looking in ordinary time at a cut in the rocks, say, on the margin of I-495 before it descends on a southerly arc over the Assabet.

In 2009, while reading this book and thinking about this review, right about the time of year of the famous 1839 excursion, I attended the wedding of a nephew in Meredith, New Hampshire, not far from the terminus of the Thoreaus' journey. As I drove, I crossed over rivers and tributaries—Assabet, Beaver, Nashua, Concord, Merrimack—flowing beneath steel, cement, and macadam high roads, and thought about youthful travels long ago, with my father smoking a pipe and my mother a cigarette in the front seat of our station wagon and exhaust fumes rising through the rusted floor panels. We went many places on these rivers, on two lanes, including (in early March) the place where Hannah Dustin had killed and scalped her captors at that same cold time of the year. The way is so clear now, with few bottlenecks, that one can vault from northern New Jersey to central New Hampshire and park the car up a fresh-cut road on a small mountain in five hours and fifty-five minutes (if it's not a holiday or leaf-peeping season), five minutes before the appointed hour.

Life has changed in many ways since the journey of Henry and John. Some of nature's attributes remain, some have been reclaimed, but all are challenged, globally as well as locally. One thing is clear. There are very few roads not taken, few roads overgrown through disuse, and there are fewer places where a slower pace is possible. Even hikers' instincts are to power on rather than to saunter. Leff does an important service to the region of the Concord and Merrimack by slowing the pace down, focusing on micro-environments, recalling literary history—Thoreauvian and other—and exploring natural and human history.

A useful and succinct summary of sources follows the main text, an aid that will appeal to any reader drawn by the subject, as I am. Each of Leff's chapters can be read individually as well as within the long narrative sequence. Each is prefaced with short quotations from varied sources across multiple periods (among them the *Manchester Union Leader*). In thus tapping the associations and techniques of literary non-fiction, Leff offers a little something for a wide range of readers. Not always deep, *Deep Travel* is always interesting, and Leff is always a keenly observant guide.

President's Column

Tom Potter

As you read this issue of the *Thoreau Society Bulletin*, I am sure that you are by now aware that Leslie Perrin Wilson is retiring from the editorship of the *TSB* after two years of service. Although we will miss her extraordinary attention to detail and editorial expertise, she will, as Curator of the William Munroe Special Collections at the Concord Free Public Library, remain available to those of us who explore Concord and Thoreau. Join with me in thanking Leslie and acknowledging the outstanding work that she performed while editing the *Bulletin*. She raised the bar in her selection of articles on a wide range of subjects and in complementing text with appropriate historical images.

I speak for the Board and the membership at large in saying "thank you" for the quiet but steady work that helped bring Thoreau to folks around the globe—not just Leslie's work, but also that of Formatting Editor Robert C. Hall (also a Concord Free Public Library staff member), who applied his considerable technical expertise to the layout of the *Bulletin* during Leslie's tenure.

The *TSB* has been an exciting, well-edited, and attractive journal, the envy of many other organizations. Of course, its success has been a joint effort, incorporating the talents of editor, technical assistant, proofreaders, advisory board, and—most especially—a steady stream of contributors who provide excellent and timely articles. And now the challenge is passed on as a new editor assumes the office. We welcome Kurt Moellering as he begins work on the next issue. As always, the quality of the *Bulletin* will depend on your submissions. Join Kurt in continuing the success story of the *TSB*, which was launched many years ago by Walter Harding and carried on by Mike Berger, Susie Carlisle, Brad Dean, Bob Hudspeth, and, most recently, Leslie Wilson. You can e-mail Kurt with your congratulations, suggestions, and submissions at kurt.moellering@thoreausociety.org.

Image by Herbert Wendell Gleason to illustrate "Tarbell's Spring," from *Through the Year with Thoreau* (1917).

Notes & Queries

Leslie Perrin Wilson

For this, my final issue of the *Thoreau Society Bulletin*, I'm breaking from tradition in running only a few of the items sent in recent months by TS members for "Notes & Queries." I need some white space to say a proper farewell to readers of the *Bulletin*. Although I'm stepping down as editor with the publication of *TSB* 271, rest assured that all items I have not used will be forwarded to Kurt Moellering, your new editor (kurt.moellering@thoreausociety.org), who will cull through them for future issues. Please send information for "Additions to the Thoreau Bibliography" directly to Bob Hudspeth (Pruessner@earthlink.net), who will continue to compile that column.

I've enjoyed connecting with Thoreauvians everywhere as editor since 2008, and am glad to have had the opportunity to broaden my editorial experience during my tenure. I've loved the challenge of soliciting articles and reviews, e-mailing back and forth about submissions, selecting and juxtaposing contributions, working to enhance them, and combining them with evocative images.

I have been lucky to have Bob Hall as my Formatting Editor. Ours has been the sort of collegial collaboration that makes for a good final product. And of course, I have benefited greatly from the support of a stellar advisory board, exacting proofreaders (Dave Bonney, Ron Hoag, and Bob Hudspeth, in particular), and Executive Director Mike Frederick. I'll miss working with all of these dedicated people to produce a good publication. However, as Curator of the William Munroe Special Collections at the Concord Free Public Library, I'll continue to interact with admirers and students of Thoreau on an ongoing basis. TS members should feel free to stop by the library to say hello any time.

I have mixed feelings about leaving a position that has nurtured a close fit of personal interests and skills to the job at hand. But, as those of you who know me are well aware, I never intended to fill the job for more than a couple of years. Long-term research and a variety of other personal projects were put on hold to accommodate the *Bulletin*, and they now demand my attention. Moreover, I don't think it's a bad thing to pass an enterprise on to new management while its appeal is still waxing. A periodic infusion of new talent and energy will likely make this strong publication even stronger. I wish Kurt Moellering the best of luck in carrying out his own vision of a vigorous and engaging *Bulletin*.

Before I sign off, I want to encourage every member of The Thoreau Society—and non-member Thoreauvians as well—to think of the *Bulletin* as an accessible vehicle for the expression of a range of interests, concerns, and interpretations relating to the life, work, world, and influence of Henry David Thoreau. It belongs to all of you, whoever the editor may be at a particular moment, and it's up to you to keep a lively dialogue flowing across its pages.

So long. I hope to see you around in Concord.

Thanks to all who contributed to *TSB* 271. **Jim Minick** (www.jim-minick.com) teaches at Radford University and is the author of a memoir, *The Blueberry Years*, two books of poetry, and a collection of essays. Former teacher **Adrian Niemi** is

a life member of The Thoreau Society. Retired editor **Bette Ascaffenburg** is a past resident of Concord, Massachusetts, and a current volunteer in the William Munroe Special Collections at the Concord Free Public Library. **Randall Conrad**, an independent scholar in Lexington, Massachusetts, runs an educational website about Thoreau at www.calliope.org, and has contributed essays and reviews to the *Concord Saunterer*, *TSB*, *ATQ*, and other periodicals. **John Caffrey** is an artist and writer living in Northumberland, England, a naturalist who writes and illustrates a nature column for his local newspaper, and an inquiring generalist interested in history, art, and literature. **J. Walter Brain** is a landscape architect, a knowledgeable explorer of Thoreau Country, a writer, and a member of the Board of Directors of The Thoreau Society. **Stephen Hahn** is Professor of English and Associate Provost at the William Paterson University of New Jersey.

Your departing editor would like to offer a final hats-off to proofreaders **Dave Bonney, Ron Hoag**, and **Bob Hudspeth**, upon whose amiability and attention to detail I have once again shamelessly imposed in producing this issue of the *Bulletin*.

Tom Potter, President of the Thoreau Society Board of Directors, passed along the sad news of **Ed Schofield**'s death, from which this excerpt is drawn: "The Thoreau Society and the Walden Woods Project have lost a serious champion of all things Thoreau. On Saturday, April 17th, our dear friend and past president, Ed Schofield, passed away unexpectedly in Worcester. Some of you may never have had the wonderful opportunity to know or share Ed's vast knowledge and energy regarding Thoreau and the Walden Woods area. But you will have been influenced by his knowledge and contributions just the same. Ed served as President of our Society and was a leader in the fight to save the Walden Woods area from development in the 1990s. Along with several others he helped found the Thoreau Country Conservation Alliance, which ultimately led to the saving of Walden Woods." **J. Walter Brain** is preparing a piece in memory of Ed for publication in a future issue of the *TSB*.

Randall Conrad sent another memorial: "I am sad to report the death, at 82, of **Richard C. DeBold**, the founder of Higganum Hill Books (HHB) and a friend of Thoreauvians. HHB published well-received Thoreau studies, including François Specq's *Transcendence: Seers and Seekers in the Age of Thoreau* (2007; "Refreshing and shot through with great breadth of reference and knowledge as well as a winning intimacy of tone"—Laura Walls) and Michael Sperber's *Henry David Thoreau: Cycles and Psyche* (2004; "Elegantly written and filled with surprising insights—adds a new chapter to our understanding"—Alan Stone). An author and educator as well as a sometime journalist, sailor, and fisherman, Dick DeBold received his PhD from the University of California at Berkeley and retired from teaching at Long Island University. He will be greatly missed. HHB publications can be ordered online at www.calliope.org/hhb/.

Watching a DVD of episodes of the old television program *The Twilight Zone*, **John L. Milazzo** noticed a quotation from Thoreau ("a life of quiet desperation") in an episode titled "A Short Drink from a Certain Fountain," which was first broadcast on December 13, 1963.

Jym St. Pierre forwarded information about "The Axeman Cometh," an article by Wayne Curtis in *Down East* for June 2010 (online version accessible at http://www.downeast.com/magazine/2010/june/the-axeman-cometh). Curtis writes about literary logger John S. Springer, to whose 1856 book *Forest Life and Forest Trees* Thoreau referred in *The Maine Woods*. Despite major differences between Thoreau and Springer, Curtis suggests that "they would have found plenty of common ground."

"Concord River in June"—photograph by Herbert Wendell Gleason, from Volume 4 of the 1906 Manuscript Edition of Thoreau's *Journal*.

Your retiring editor, **Leslie Perrin Wilson**, is pleased to announce the publication of *Historic Concord and the Lexington Fight*, her rewriting of Allen French's classic history-cum-guidebook. Issued by the Friends of the Concord Free Public Library in honor of Concord's 375th anniversary, this edition of *Historic Concord* provides the only recent, comprehensive guidebook to the town's many historic sites and organizations, including those devoted to the life, work, and world of Thoreau. In addition to a brief history and an extensive guide section, the book—heavily illustrated with historical images from the Special Collections of the Concord Free Public Library—features maps, itineraries, contact information for all sites and organizations covered, a bibliography for further reading, and a detailed index.

Finally, thanks to both **Jym St. Pierre** and **Corinne Smith** for bringing to our attention Steve Jermanok's article "In Thoreau's Wake: If You Think Walden Pond is Transcendental, Check Out Maine's North Woods," published in the May-June 2010 issue of *Sierra* (accessible online at http://www.sierraclub.org/sierra/201005/maine.aspx).

"Sunset, Chatham Harbor"—photograph by Herbert Wendell Gleason, from the 1906 Manuscript Edition of Thoreau's *Cape Cod and Miscellanies*.

Notes from Concord

Michael J. Frederick, Executive Director

The Thoreau Society begins its fiscal year on the first of April each spring and with that comes planning for the year ahead. Your support is essential to our activities and ensures our ability to produce wide-ranging events that engage people with Thoreau's ideas as they relate to both his time and our own. We are therefore asking you today to consider making a gift to The Thoreau Society's ongoing Spring Appeal.

With your support, the Society is able to maintain its "Window on Walden" authors series at the Tsongas Gallery, and its involvement in the Concord Historical Collaborative, producing programs and activities within the network of local historic sites. Throughout the Commonwealth, we will continue to partner with regional organizations to produce cooperative events, such as last season's *John Brown and New England*, a program offered in collaboration with the Massachusetts Historical Society and the American Antiquarian Society. The program featured readings, discussions, and presentations in Boston, Worcester, and Concord about abolitionism in New England.

Your support will ensure our continued presence at Walden Pond State Reservation, where we recently coordinated an Arbor Day Program with materials funded in part by the Friends of Walden Pond, an activity of The Thoreau Society. Sixty students and their teachers from a local elementary school planted over 150 white pine seedlings and white oaks around Thoreau's cabin site and along trails sensitive to erosion.

Nationally, we will continue to organize two sessions annually at the Modern Language Association and the American Literature Association, as well as conduct periodic events and excursions to places where Thoreau traveled. And in July 2011, the Society held its 69th Annual Gathering, titled *Thoreau and New England Transcendentalism: Then & Now*.

Finally, your contribution is essential to maintaining the quality and scope of The Thoreau Society publications, which include the *Thoreau Society Bulletin*, *The Concord Saunterer: A Journal of Thoreau Studies*, and periodic books published by the Society. We are currently working to release a work written by Walter Harding, titled *Thoreau and Children*, with an introduction by his son Allen Harding. The Society continues to forge partnerships for digital projects that will bring materials from its collections to an expanding audience.

Thank you for your devotion to The Thoreau Society and your continued support.

Please submit items for the Fall *Bulletin* to your new editor before October 1, 2010
Kurt Moellering; kurt.moellering@thoreausociety.org

Although exceptions will occasionally be made for longer pieces, in general articles and reviews should be no longer than 1500 words. All submissions should conform to *The Chicago Manual of Style*. The Thoreau Edition texts (Princeton University Press) should be used as the standard for quotations from HDT's writings, when possible. Contributors need not be members of The Thoreau Society, but all non-members are heartily encouraged to join.

The *Thoreau Society Bulletin*, published quarterly by The Thoreau Society, is indexed in *American Humanities Index* and *MLA International Bibliography*.

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Established in 1941, **The Thoreau Society, Inc.**, is an international nonprofit organization with a mission to stimulate interest in and foster education about Thoreau's life, works, legacy, and his place in his world and in ours, challenging all to live a deliberate, considered life. The Thoreau Society has the following organizational goals:

- To encourage research on Thoreau's life and works and to act as a repository for Thoreau-related materials
- To educate the public about Thoreau's ideas and their application to contemporary life
- To preserve Thoreau's legacy and advocate for the preservation of Thoreau country

Membership in The Society includes subscriptions to its two publications, the *Thoreau Society Bulletin* (published quarterly) and *The Concord Saunterer: A Journal of Thoreau Studies* (published annually). Society members receive a 10% discount on all merchandise purchased from The Thoreau Society Shop at Walden Pond and advance notice about Society programs, including the Annual Gathering.

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